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Must Remain in
Transcription Room

Monday

M - 1043 September 19, 1966.

A. This coming Wednesday I will be away out of town, so it wan't be any lunch. I do not think it is of any particular importance just to meet. Lunch has to have a certain characteristic and I happen to furnish it. What other things do we talk about?

Q. Last week the task was 3 times a day to make an attempt to wake up then to observe the results and come to some conclusions possibly. I did the task every day. The very first day this was on Tuesday. I had been anticipating the task all night I was quite worried about it. I realized my first attempt on Tuesday morning that this was interfering with my work, and that I was even before making my attempt worrying about what I would say, how would I explain it or could I explain it. I was worrying about remembering 21 attempts. Then I realized that from previous experience that if I woke up I would remember it, because I don't think I forgotten any of those.

A. And that took the worry away?

Q. Well, it helped. I certainly vowed to myself that I would try to free myself of that, it was somewhat successful. Wednesday was a pretty good day. Thursday was not good. I was in a very bad state. I made the attempts but I was not successful in waking up. I did become aware several times that I have been asleep, but I was not being awake either.

Thursday started very quietly and that seemed to help me all day. I did discover that I did an awful lot of thinking about work but not too much went into actual work. I found myself say: 'Do it now!' I found it usually unsuccessful by forcing myself at that very moment of thinking. This may also have something to do with that fear of the task. Friday was a good day. Saturday was fair, had one moment, one very good moment Saturday. Sunday was my best day. I was engaged in helping Evelyn fix her apartment. I went there not only to help her, but for the specific purpose of trying to wake up, and I think that helped. All three attempts were quite successful. One was quite intense, intense enough that Evelyn felt it also. Sunday... today, was fair let say, I would say, I became aware several times, I did not wake up.today.

A. At what time when you did have to think about awareness or being awake a little bit, at what particular time, and what kind of activity?

Q I discovered that I stood without doing an activity that something took place, it was something different it was minus my body somewhat if you know what I mean. I could feel a separation it was not being awake.

A. And it left you if you went into any kind of an activity/

Q Then I realized from this whole task that at times it was impossible for me to wake up, at times I could not do it.

A. And from that you went into some kind of an activity?

If you take the time when it is usually more possible what would you choose?

Q. What I did two days was to try to do with the same activity again which was successful. I was exactly vacuuming off the floor and doing dishes both were good times when I was doing familiar activities.

A. What made it good at Evelyn's?

Q The first activity? I was simply hammering with this motion (demonstrating) I thought of work, I tried to wake up, the very good moment was when we sat down to eat, and I already was carrying a good feeling from before there I do not know, I do not think it came from an activity, I think it came from a feeling that time.

A. If you want to do it again for this coming week, what moment will you choose?

Q I think I will stick to very simple things, simple household activities.

A. Can you hear it there in the back there?

NO!

Q. Very simple household activities, I am also trying to start my day a little more quietly because that helps.

A. Good. If in the evening before you try to outline a little bit what you are going to do the next day regarding work, that may be you have to make activities which you know can be helpful. Actually at the end of the day you look that over, to see if it was successful in that sense and profit by it in the following day. Try now to make this week, a week what you have profited by past experience and then create the conditions in which you want to work.

Q I was wondering if it, that is, is a good idea to become able of doing that one thing?

A. You know now enough of the different kind of 21 experiences which were conducive and if one wants to work, one has the wish then also you can go a little further, you create the conditions where you can actualize this wish, you see there is what I would say a little additional wish, the additional wish to create the conditions in order to fulfil this wish. Not let it be dependent on the wish only but the preparation for it, or thought about it also is in line with the prospective work. All right? And you have to do it as intense as you can, and as long as you can. And also that you slow down your movements or if it happens when you are standing still that then you go into the activity slowly, you see to hold on to something, you want to hold on as it is precious you don't want to lose it. It happens to come accidentally or because of the determination and then when it is there you have to value it, with that kind of an attitude it would be very helpful for yourself because the coloration of the day will change. You will do different things in a different way all as a result of that. All right? Are you game for another week?

Q Mr. Nyland, what kind of self-observation do you consider useful in relation to this? What kind of task?

A. Let's put it the other way, if you have tried to observe what kind of activity was most conducive for you?

Q Well

A. You did try didn't you?

Q Yes.

A. At what times and what particular surroundings?

Q Well, in all circumstances as much of the time I could remember.

A. Which ones were those?

Q I found, I could observe myself better when I gave myself a task, and that if I gave myself a task in relation to my job and I could then apply it in my home life and other relationships.

A. That is too big a piece isn't it?

Q Perhaps that is why I ask the question.

A. It is the way down below the ground.

Q Where do I start?

A. Very simple things, what are very simple things in your life? Simple activities, simple feelings and simple thoughts?

Q Well, I guess I have all those with my baby.

A. I am sure you have, what are they? When you go over the day like today, what would you call a very simple period?

Q Earning money.

A. Doing what?

Q Getting up, getting dressed, getting the baby ready.

A. Then during the day what other moments are there? Preparing a meal?

Q That tends to get hectic.

A. Does it?

Q Yes.

A. Sitting down, is that good?

Q Yes.

A. Getting up, Washing? Then what, in the afternoon?

Q The afternoon- the whole day is a kind of a complex!

A. No, no, it isn't! When you look at it from what I said just now you will see several times during the day are extremely simple they are so simple that you are unconsious.

Q Just sitting?

A. I don't know, habitual movements, they already are reduced to a simplicity because they may only involve two centers. You see I am trying to find what is really in one's life, what one is occupied with, or with that one is identified, and when is simply leading an existence of life like a plant or an animal just doing certain things without any particular attention. I say the habitual way of behavior the ordinary mechanical ways that is what is very simple and doesn't require much energy. Those kinds of movements when you are not involved in anything particular, all that belongs to a very low level of existence, but at the same time it is an existence it is a form of life and there is definitely a manifestation. So go over your day first to see what really could be justified as consisting of a simple form of life for a little while or for some minutes, or at times when you happen to think, to discriminate for yourself, now I am too busy, now it is too hectic, now it involves me and my attention for something else, now I don't want to work!

A. You see as you go along the day, you try this for one day, and every day you will know a little more about yourself. It is not so much in the beginning a question of observing, it is a question of finding out what you are, and how your day, how your time, how your energy is spent. What kinds of thoughts there are, and what kinds of feelings you allow, and to see where perhaps your body is moving you, without any rhyme or reason, sometimes intentionally, sometimes stupidly because you don't happen to think about something, you have to do it again, or run around the kitchen from one place to another because you forgot you needed a spoon and things of that kind. All of that can come to your notice, and you are trying out to get a picture of yourself. Leave out the observing, leave out the non-identification for that, first study yourself, of what you are. I am sure there are lots of things that you do not know about yourself. You catch yourself saying certain things almost without any thoughts whatsoever, just as a cliche or just as an ordinary reaction, things of that kind are far more important to accumulate, to have a great many data, and when you have that and have it at your disposal then, of course, you can choose a little bit and then say now at such and such an activity I will try to wake up. I will try to observe myself, I will try to become aware of myself, simply in the sense that I will notice this body is doing this and this and this. Otherwise if you don't do it this way, you will run all over the place and you want already to have a certain relationship with the universe, it just doesn't do. All right? Can you answer your own question now?

Q. Yes.

A. I think you can.

Q This concerns my task Mr. Nyland which you gave me last week to watch 'it' .. instead of you said, 'it' is doing this and 'it' is doing that. I made some brief notes I can either speak of it at random or read my notes which ever you prefer of course.

A. 'It' reads the notes?

[Laughter]

Q I think so.

A. 'I' be able to observe 'it' while 'it' reads the notes?

Q I think so.

A. AH! Then you ought to try it. When 'I' disappears then you are allowed to stop.

Q When 'I' disappears I am allowed to stop.

A. Yeah, you see I start out 'I' is there, 'I' now is listening to 'it' reading, now 'it' becomes interested what it is reading and somehow or rather 'I' leaves me.

Q YES indeed!

[Laughter]

A. All of a sudden I remember there should have been 'I'

Q WITHOUT AN 'IT'?

A. NO, the 'it' is always there 'it' never leaves you.

Q Right.

A. And it is still interested in the notes but somehow or rather while 'it' is reading something takes place in me remembering that I perhaps should try to observe myself reading the notes.

Q 'I' watching it.

A. There should be an 'I' because you realize 'I' has gone All of a sudden you remember about 'I', Oh yes, my heavens, it should be here 'I' while I was reading this is the way you read.

Q I SEE!

A. 'It' starts to read

Q I watches it.

A. I don't know, 'I' only hear it, or 'I' may be can be there as a presence. As soon as you discover that you lost 'I' you stop.

Q I see, okey.

A. We start now with 'I' right there and 'it' reading.

Q VERY DIFFICULT!

(Laughter)

A. Yeah, I would almost say before you begin it is almost impossible.

(Laughter)

Q Is it impossible to know how

A. The question is to find out how impossible.

Q I found out already

A. A little bit already(before) even before you start.

Q I will try.

A. Try it anyhow.

Q Tuesday 9/30/66 'It' woke up early about 7 a.m. was a bit confused and then remembered to observe.

A. YOU LOST IT!

Q. I lost it, well yeah!

A. I know what you mean

Q I write about losing it

A. You might say you have it in hand sufficiently and it is actually happening.

Q. It is like a wheel Mr. Nyland after a few days taking these notes just brief notes I began to realize that it just repeats itself over and over again, it was not necessary to keep writing any more. Actually I have found out certain things from these things. I found out that when I was remembering it and observing watching it that there was a lighter feeling in me, in 'I', as if 'I' was floating and 'it' was grounded but I found out that when 'it' took over 'I' forgot itself very quickly and I would be doing something and all of a sudden two or three hours later I would wake up to myself some place else and remembe= ring that I forgot to watch it.

A. I said a little while ago 'I' simply disappears.

Q. Disappears?

A. It has no interest in 'it' when it is unconscious to such an extent that there is no feeding of 'I'. That is why I suggested because you start out and will assume there are the notes there is 'it' going to read and there is 'I' ready to observe

Q. Oh yes.

A. Then you start,'it' takes over these are the notes 'I' still kind of looks over your shoulder to see if it/has any particular reason for staying.

Q. It does.

A. Are you sure?

Q. Yes.

A. Are you sure that 'I' is interested then when there is nothing that feeds 'I'?

Q. There is something outside of 'it' that feeds 'I' and that is my task!

A. I know what the task was, but the question is while you start now, how soon does 'I' disappear?

Q. (Inaudible.)

A. The difficulty is you do not know when it disappears.

Q. I find out too.

A. You find out afterwards when it disappeared you know of course when it has gone, but you don't know <u>when</u> it went.

Q. Yes.

A. In order to try it as an experiment you start very very slowly.

Q. I see.

A. That is the only time when there is a possibility of a little extra energy that can maintain 'I'. 'I' is very small but it needs food and the least amount of food can keep it alive and then 'I' being fed will fulfil its function of observing but when my attention in it and my mind reading the notes takes up all my energy then there is nothing that will even be present to myself, and 'I' will have no further interest simply goes up in smoke, it disappears it evaporates. Then as soon as there is a wish let's say to wish to hear 'it' speaking, 'I' comes back, lights up, ah there is a little job for me to do again and for half a second it is there, and when it is, it flicks in and out, as I have said like a fire fly, it lights up and disappears and no one knows why it lights up

or why it disappears, only you yourself know how it could be fed by separating some energies all the time for a reason of having an 'I' remain in existence, and therefore, together with 'it' reading notes. There has to be a wish within one, which wish is connected with the possibility of 'I'.

Q. That wish is there.

A. But the wish has to remain also the wish gets overshadowed It is identification of 'it' with the notes, or it thinking that it has to have a certain appearance, 'it' being affected by the surrounding, and other people perhaps looking,'it'thinking that those other people have a judgement and that you, of course, are under that kind of influence, want to do the right kind of thing, to be, to appear quite correct, or perhaps even critically listening to your voice, if it sounds all right, that you can approve of it, all these are activities of 'it' in an unconscious state, and they, as I say, overshadow the little wish, which is now very small to start with of that 'I' remain in existence. If you were to see that this little wish which is of a good quality because it has to do with the possibility of something that could exist which is not there in ordinary life that that kind of a wish is really not only strong enough, but is intense and is of that kind of a quality, and determination of I do not wish let 'I' go. You see it comes from a very deep- it comes really from oneself, (of oneself) of something that is one's own, that belongs to one and of course never has a chance because it is so covered up by ordinary existences, by attitudes, by different identifications, by forms of behavior, by all kinds of

thoughts and feelinga and so forth, everything that belongs to my ordinary life will prevent me, for me it is the devil. There is so much of that as expressed in the manifestation of my personality. I call it devilish because it prevents constantly that what could be a voice of God being heard, and a voice of God is that what is in me as my 'magic' quality wanting to have a certain freedom in order to be able to create 'I' which 'I' for me can ultimately become something that will help me to take me out of this particular world of bondage. So when I start to consider this and I say, 'yes' here I am going to read and my mind will look at the words and my mouth will pronounce them and then I say and where is "I" where is 'I'? Is it in such a place that it can be fed easily by the real wish of myself, I set out now with this real wish of almost I would say: 'God don't leave me' in which I say: "devil go back, I will look for my body will do certain things that are necessary and for that I am paying the price of maintaining it, but now leave me for the time being alone(and doing that) give me so help me God a chance to express that, or at least to praying for the possibility of the presence of that which is really worth much more to me in my life." This kind of a realization when one considers 'I' and'it' is not simply a separation, it is the consideration of the value that what is 'I' as representing something for me of a different,higher, almost divine quality of that what I consider simply Godlike or sacred,and then when even consider(with)'it' which for me on earth is useful and has to be,but in relation to that what now I call God this becomes a devil because it opposes on my own part even if I wished, all kinds of attempts to trying even to wake up so when I want to make an experiment

of that kind and that as far as I dwell upon it because this is applicable in a variety of different ways when one says now I wish to wake up, well I want to use this moment, I want to extend the moment as long as I can, I want to be awake during that time, it is not a question of having a flash of a moment as an awareness which may still be accidental, but when I maintain it, it is not accidental any more. It has to be fed by something that it is really me, it is an effort of preparation for (for) them when the moments come and I feel now the time is right or conducive, or right for that particular purpose then I have to marshall all my forces I have to see that it is going to be some kind of a struggle, some kind of a fight between God and the devil, and I have to light up something in me with one or the other, and allow that what is I now call devilish which is just really 'notes' which is an unconscious state of my mind and allow it and my attitude should be I will allow this body 'it' to read the notes, but 'I' will remain. One goes through that kind of preparation and this will now help you to realize that what you have written, how often you lost yourself, many times it is gone, how to bring it back? You see how to bring it back, of course, even if one knows, it doesn't mean that one always has the desire because ordinarily, again I say, (ordinary life) like a devil is always busy, and the trouble is that God isn't! It is sometimes as if God is not interested in me, and the devil knows this, and therefore, I fill myself with all kinds of things belonging to this world, and this earth because I have for once and all learned that there ought to be so called good man

performing my task on earth and that has been instilled in me as something that is a worth while purpose and that that could become even the end of my life if I fulfil it, against that/the voice of God has practically no chance because there is very little in me that wishes to emphasize the necessity of something else existing particularly when it is a little difficult and I have to make efforts to make it even exist, or to create for a little moment, or a little bit of a time and that in the midst of all this activity on my own part everything that concerns me, my body, my feeling, my mind, all the associations, all the different identifications I have, my daily life, that in the midst of that something could be introduced provided that there is enough reason for wanting it to be introduced, and the reason for this is that ultimately that if I consider myself the way I am, UNCONSCIOUS, it will have quite definitely an end that I must realize, that the way it is now must end! Because that is the law of earth, and that everything that belongs to earth will ultimately and after a little,while,even partly already died, and then it will lose that what it is still vitality in the form in which we are now represented, although I might say, that what it is vital as a life force will not be lost, it will not have my name. This is really the realization that one is constantly subject to this possibility while remaining on earth that one remains on earth constantly destroyed by that what it is sometimes called mother nature and sometimes the devil and simply if I will not oppose it that I will go with that kind of a stream and ultimately I will be simply taken up as G. would call it the neither regions in

that flows the current of the river in which then I lost my identity completely and in which still life force remains, but almost I would say without any memory of myself, and only when I realize that this process is taking place, and that I would like to see the way things really are, and for that perhaps I have to think many times, and many times allowing myself to try to think a little deeper, and to see where is this and that, and soforth leading me, and to what extent am I at times subject to all these kinds of events or experiences, or attitudes, or thoughts or feelings I do have which, of course, take me up, and must use me for that is what they are therefore on earth,(to)that together with that, it is extremely difficult even to listen or to bend your ears in order to listen because the ear is not interested in that,primarily it is interested sometimes, or the ear must have'talks' to hear other peple, sometimes talk (thoughts) sometimes it is interested to see how I behave in life. How marvellous, I can say this and that, and formulate at the right time and contradict, and I have an argument, and all the rest. I say, it is difficult to understand that there ought to be a God within, and that the only way by which God even would recognize that particular necessity is when I myself open myself upto the possibility of allowing it to exist. The attitude that one has to have towards this is simply in the first place, an openness, a realization of what takes place that I am destroying myself, that conditions would allow me to be what I am, and that nothing on the part of myself is really interested in doing anything about it. With that I have all given up that kind of a hope, even if I think about that, Yes, I will die, and then I sometimes

say it so what and then this question of destruction, this question of death both of physical body of the mind, of everything that belongs to my feeling gradually gets dull more and more sloped off more and more reduced to practically nothing or to a repetitious form of behavior in which I keep on saying the same thing all over and over finally ending up by living a life of cliches, that is why I say it is so difficult to remember that together with this existence of earth that God ought to be there and the more I now keep on thinking about the problem why is it that God is not more in my life, why is it that I do not think enough about my aim of existence, why is it that I am constantly so taken up by that what is surrounding me and that simply means a form of my life because I happen to be on earth. Why is it that I as a human being have no more ability to consider the possibility of further growth, you see you might say the notes now lead us to a different direction, what is the real reason that I wish to wake up? What can I do at certain times when I recognize that at that time the wish is really not there, and that all it is a formation in my mind of something that(perhaps) remembers that perhaps I should work and then I hope that because of that it will come and it is not strong enough. Sometimes I feel I ought to feel I ought to work and day after day, or hour after hour goes by and I lost myself, and I think about it, and even then I don't want to do anything. It is partly because I am so used to it to accept myself the way I am without any question that if I start questioning myself at such a time, the way I am is that right? Is that the way it should be? Is it really for me necessary to believe in this way, or could it be that there could be for some reason or other a certain spiritual value together with that what I am now

supposed to perform. When I start to question myself from that standpoint there is usually a little opening, a little loophole and a little bit of something in me that starts to respond, and I say it is unfair for me even on earth to remain unconscious at such a time. I even blame God for not saying this to me at the proper time, and I simply say, Is it God necessary to remind you that I exist? And it is strange enough, God says: Yes! You have to tell me! You have to let me know, because God says, I hear. You see this realization for oneself that I am not what I am as a closed blind person and together with that I have to wait for the assurance that God is omnipresent and is now, and that everything in me opposes this kind of a statement until I allow it to take hold of me, and the solution for myself I find that when I cannot work I start to blame circumstances and other people for it or simply I say that I am not strong enough at that moment. I say: 'I AM NOT STRONG ENOUGH!' and then I say: "DO I KNOW WHAT I AM SAYING?" When I can give an answer to that and I can say: 'Yes, I know.' Then you can stay unconscious but by this decision to become unconscious, one is conscious and that's the difference, at such a time, of course, it cannot take take place all the time. One goes through longer periods when in which there is this doubt perhaps based on experience of not achieving that what one wishes to do that you start to question you are a little doubtful of the possibility of results that one could obtain of perhaps I look for certain results and I am not entitled to look for them because I don't know how to describe them that all the time that what is necessary is to go back within myself as deeply as I can until finally I reach something that is

more permanent than --because of that permanency has a certain note value.-- I am looking when I come to myself in that sense, I am looking all the time searching, and I sharpen my ears that's why I say lending an ear to that sound, it is a certain something that is an absolute sound, like there is an absolute sound on earth, by absolute sound it means that it is pure and not mixed, and that it is a real vibration without overtones. When I say, I wish to find that what is the sound within me, I am trying to find the sound that all the time always is there, and always is in tune, and always remains in vibration even if it may be not intense and that my wish in going deeper and deeper in myself that of course for such an insight for that I also need energy, and I want to reduce the energy of my ordinary behavior to a minimum in that sense I simply try to pray, when it is prayer, it simply means trying to establish the relationship between the sound of myself with the sound what is called the sound of the spheres, that what is God, at that time outside of me. It is the rate of vibration and that what is required of me, is to find what is this rate, and when this rate has been discovered, then when I know this, then my attempt is to change myself sufficiently that it can approach that particular rate of vibration, by that I mean in such a state, that when the rate of vibration of the sound of God sounds, like trumpets, that then I as a human being starts to vibrate as a tuning folk being now adjusted to the possibility of that rate. You remember the experience last time with two tuning folks, when one is struck then the other will start to vibrate, when you stop the first one the second continues, this is the process. God is there, I wish to vibrate in accordance with it and I try now to conform to that with the best of my knowledge and all the intentions

I can muster up for in the work for myself to become sensitive enough to be able to be, lets say to have then in me -- to strike the do of absoluteness, and of course, it has to be in the sense of absolute objective value that then I as a human being begin to vibrate and at the proper time God says: 'Now, he doesn't need me anymore because here he is on his own, that is when 'I' has grown enough when 'I' can take over and 'I' has become the representative of God and God has nominated 'I' to take his place in my life. You see all of this you might say can give you certain perspective of that what can take place in the midst of all kinds of hullabaloo and non-sense that all of a sudden one starts to recognise something is taking place and also within, and at that time I can come to myself and what is this going on and I say where amI? And well, of course, the question is where is 'I'? And I realize that 'I' could be even in the midst of all such activity true experience can exist, something that I hold on to, this I know sometimes, one says this is it. I should say this is 'I' in existence for 'it'. At that moment there is a change, at that moment a turning away from that what is devil towards God, it is at the moment of determination within oneself, when the negativity becomes positive and the unconscious because of the statement of unconsciousness becomes conscious. At that time one might say one is safe at that time, one crosses over at that time, one is free from life, one is free from destruction, like an existence without and because of that it continues to exist.

Well, whatever penetrates penetrates and all the rest of it goes by the wayside one learns much of this material is like a boomerang it has been around and around and when one opens oneself one receives whenever one opens, whenever one prays, whenever one becomes one, one receives, whenever one has a real wish amidst all activities one receives, that is why life continues to flow through us and creates within oneself.

A. Yeah, who is there?

Q. I want to report on my task.

A. Good.

Q. I don't know the exact time..

A. Did you manage to do it? Did you have a watch?

Q. Yes.

A. Did you look at it, and did you get a little anxious before? How would you do it all that time? Did it just happen all that time?

Q. I made up my mind that I was going to do it, and kept checking.

A. That is what I mean.

Q. I didn't feel anxious about it. I didn't look out, Wednesday it rained. I had to keep my dog in the house

A. Poor dog.

Q.(I have paper and things like that.) I really made up my mind... I took him out

Some times the rain woke me up and I had such a strong reversed case of being asleep and it plunged me into such a complete depression that I couldn't do anything, I was just like a kid --when you cry and feel depressed-- and your mother says, if you continue, I am really going to give you something to cry about, and slaps you.

I felt I really got slaped in my face.

A. The rain didn't?

Q. It was very good for me.

A. Let it rain then. You see Helen what you get out of this? You become much more observant or aware or surely alert to oneself and you see several forms of behavior one following the other, sometimes irresistably having to do, because it happens to be that kind of a pattern and maybe you say nature, it maybe psychology, it is a kind of a configuration under which you happen to live. There is something in one that really has got spokes to the existence of earth and that belongs to earth, and gradually because of the mind we have, it adopts itself to the conditions as earth presents it to us, and we as human beings make adjustments, and as older we get we call it maturity, the more adjustments are made to see it when that happens that that is the case, and that I cannot get away from the fact of seeing how mechanical, or how conditioned I am, that I realize that I am a bundle of tendencies which at times come to the foreground,and at other times some other tendencies come up that are filled with the variety of different traits and character, sometimes of which I am very proud about, and sometimes not so, nevertheless all of it is unconscious mechanical upon earth, that is, that I must then admit, this automatic state, THIS IS ME! And at times in thinking about it: L o o k! that kind of a behavior I went through, how this and that perhaps stupid, I say. Perhaps it was just something that mother nature ordered but I realize that that it is now used on me and that I have become duped by that kind of a condition and that I am simply just fooled,

in one way or another in accordance with some kind of a law I don't know anything about, when G. talks about sleep and being led to slaughter and talkes about the shepherd who is not at all particularly interested in the sheep then in exceptional cases of course, but after all if he owns the herd and is interested in wool, and the sheep can fetch a good price, he will send it to be slaughtered. Not everything on earth is the way we consider it, and the very fact that we are asleep and closed up to what really is taking place as a devilish form of behavior keeping us asleep, so that we cannot see it and if we could see it but then we wouldn't be fit any longer to remain in the herd, we would be black, and in that blackness I start to question is it necessary to have that kind of a herd all the time being led to slaughter without anyone knowing? If I see this that something that I belong to, and that I belong to a totality of humanity, a group of people that what I call my civilization in which I happen to live and I am part of it, it is not that I am different from anyone, I am exactly like anyone else and when I can see that some one else is stupid running around like a chicken without a head, I am too, and there by the grace of God go I, but I do go there, but it is not by the grace of God, but by the grace of the devil who keeps me thera at that proper place hoping so does mother nature, hoping that if will never wake up, if I don't wake up, they don't have trouble with me. The question now is that I see this, it gradually becomes clearer,

and clearer to me that I am under that kind of an influence then in me something is born, is it necessary, is it needed for me to be this? It may be true for everybody else, and then I say alright, whoever wishes to remain unconscious let him be unconscious because they fulfil a task of supporting the totality of the body of mankind, but I, do I wish to be only a supporting cell or is there a possibility for me of doing something about it, as I said to migrate, that even if I realize that at the present time I am nothing else, a little cell somewhere in my leg in my knee that I may have ambition that I may have even aspirations, I may even have some idea that I would like to satisfy that what is in me as an almost holy wish, I call it inspirational for myself that something in me could still be born or at least could grow out a food, a question of that what I believe ought to be fed, with that I start to rebel against my mechanicality, and that is you might say the first step, so that when I inrtoduce now a task of being awake, or make an attempt all way out, that something in me starts to take the attitude of giving an order to that what is the ordinary affairs of state, as far as my personality is concerned. This time I have to introduce a little bit in a different form the usual kind and even you might say unconscious to some extent, but all the same time resembling a possibility of control for that it is good. I learn then to do certain things on the command of something else, and if possible a little unusual so that at such a time

I am confronted with the problem of realizing that I(am) broken up my sleep and that something in me then simply has opposed it, and although I may fall asleep again at least for that moment quite probably, or several moments whenever I fulfil the task, I got something to myself unusual which I can now remember, and which will ultimately give me the possibility of believing that something is possible for me. Out of the task you should get a very strong desire of seeing that that what you have done and you have done it, I say well, or at least you have fulfilled it, that now you are ready for something --say all right this is now finished-- now what can I do that is a little bit more difficult, what can I now do that I know what is objective, even to the fulfillment of this task, and how can I now go against it, you see this is the kind of thing you ought to consider now for yourself. In what way can you now use it, and in what way can you now continue, not simply sitting on your laurels saying, 'how wonderful I did the task,' we all know! 'Oh, no this is nothing, wait what I do tomorrow!' If one could say instead of postponing until tomorrow, 'what I should do today?'

'Today, I do what I can but tomorrow, you never know, wait till tomorrow then you will see what I am!' This will be such a marvellous decision in the evening, of say, 'today I have done this and that and sure it is all right what I tried, you have not seen half of it. Yet tomorrow will be a day!' With that kind

of a thought one goes to bed hoping that during the night there will be the possibility of you might say being exposed to the possibility of a different kind of an atmosphere. And if one, before one goes to bed again dedicates oneself to the possibility of that what is of a higher force or higher kind of nature that that could help penetrate during the time of my physical sleep,that what is now making up my personality and which personality is by the nature of it connecting the three centers and functioning together so called as an entity in different faucets of my life, then during sleep the relationships between different centers are of course a little bit loosened up in a good sleep, they really are for the time being not connected,so that each center can then rest and regain its vitality, at such a time when is physically asleep,and the sleep is right not disturbed perhaps deep or intense but in any event restful. That one could have a prayer that under the influence that what is outside,and could affect me,that I am at that time worthy to be touched to be affected, and my prayer is that during such a period when I am completely unconscious, that neverthelesss, that what is the functioning or different organs of myself could receive sometimes as in a form,of sometimes it is like a dream,as if one is in contact with something in which dream then I realize myself to be

of what it is but at the same time that I am free(from) apparently from all kinds of bonds of earth. Such dreams are extremely helpful and they probably are produced by the openness which one has physically as a result of physical sleep that one can then be affected by what is outside of one and could penetrate, you see then there is no objection on the part of the mind. The mind is free at that time from association. There is nothing that sets the mind going in any kind of a form, as I say associations, perhaps rationalization problems or all the different things I wish to formulate. The mind is open something can penetrate, something can stay there produced in the mind without any questions some kind of --I call it-- a dream because it is something I do not know and it is completely unconscious, still I remember it when it is at such a time as if the prince has kissed the princess to wake up, it is the sleeping beauty, it is that what is asleep which but is beautiful and what wakes up starts to fulfil its function in a conscious world. You see how to use the task. It's alright, fine thank God. Now let me continue you sit quiet for yourself avery day in the morning before you go to work, and you try to think about this, you try to see by that time if you could recapture that what(you)might have happened during the night, and it is possible if you start early, before you really get engaged in all kinds of work because many times associative processes do not as yet take place, not .that early, not necessarily, so that the earlier you can do it when you wake up you open your eyes at that time then you sit on the edge of the bed, don't stay in bed, but sit on the edge of the bed and then try to come to yourself and try to see what kind of thoughts can take place in you

that are still allowable as far as the night is concerned and which could be applied as far as the day is concerned for the possibility of further growth on yourself, naturally in the sense trying to see how awake really you could be. You select certain times during the day not on the hour, in which you will say when I am engaged in that and that kind of an activity I will remember myself. At the end of the day you review it, at the end of the day you try to fall asleep like as I suggested, you try to see maybe tomorrow, there will be a chance to do better or more than today & that you fervently hope as I say, as if in prayer, you will try,of course, with all the help that might be available provided you are open enough to receive it, and then hope somehow or rather God will recognize you and say, we will this time bless her. Work has to be like that, work has to become much more part, much more part of your life than it exist, and the belief has to be that you know it could actually take on that kind of power and that it could ultimately even without any question guide you, and that you could continue not only to look up to it but that it will start to lodge within you, and that it could become such a part that if you want to call on it, it will be ready for you to be used & then to fulfil its task. God wishes to love one, but one has to start by loving God first. This is the one particular thing that is necessary, and which of course, we forget when we live in ordinary life that we simply say, I will get there or regardless of all the business I have to do or that I want to carry on as usual while I am attending

to everything that, I, so called, must attend to, God will notice! I am sure, he wan't at all, he has absolutely no interest whatsoever, he doesn't care from the standpoint of God seeing earth, he has no interest in anyone who wants to remain unconscious, and who will, although he will, fulfil the task as a supporting cell on earth, that belongs to earth that is their affair, let them settle it among themselves. This is the only way by which God gradually can loosen himself what really otherwise would bind him. God is in constant evolution, and is in constant involution, it is necessary for that kind of activity, that kind of holy force to be active because if it is not active, and is not dependent on activity that what God would be, would also remain asleep, and then everything else of the whole world would including our earth would fall asleep, and crumble because it will be reduced to practically nothing since there would not be any force wishing to grow out into direction of evolution. If you could see it then as such a picture that God himself has to be that way that then one can understand how man has to be. If man is not in the same way active, if he allows himself to let whatever his requirement of his personality take over that gradually within such a man, all ambitions and all wish for remaining responsible will gradually be killed, that is why I say this possibility of a spiritual life has to be within man because if you don't believe in that there is an end, and there is an end to one's life on earth and it will end on earth, nothing will happen and only the dust returns to dust.

But you see there is in man, in each man the possibility of understanding. The difficulty always is that out of this totality of mankind there are only a very few for whom the possibility will become the probability, very very few in percentage, the same way as there are very few cells in the human body that really have some action or activity to do and the rest remains cells for supporting the body, a very few cells, if you add them together that function as an eye, or an ear or sex or whatever maybe the different organs and all the rest simply is used for the maintenance of that particular form of life but you see that is only the probability of existence for man. The actuality of existence is much much smaller and still has to be taken out of this probability as those who in the probability believe in that what could become(practical) actual in them by means(in them by means)of making an effort this is the gratest difficulty that at certain times one wants to give up because sometimes you believe that the probability is already enough, sometimes one can strike, one thinks why should I to have to do it, let God do it. Much of our religion is very often based on that, if I only pray, and the attitude of the prayer is that God will take over, that it is necessary to have a mediator who prays for me, why should it, when God could be within, or when heaven could be found within oneself. Why should I have to go through something else, you see but that this problem this constant thinking this meditating

if you like, this remaining in contact in your ordinary life, to be reminded at times that that is also there, and should be there at times, and that you allow it and keep on thinking and feeling about the possibility what is this form of life for which I am responsible? It only comes when you remain healthy both in your body and in your mind and that there is that there is this kind of a desire of knowing that this kind of life must remain in existence because it is in you and soon that dies everything else does. The little white points of the night are not enough to give light, it is beautiful to see the starry night now, particularly with the winter coming on and the air being clear and all that takes place in the firmament, and when one looks and one is simply but one cannot as yet read by it and the moon it is not helpful enough because it is not dependable, it goes away, it is sometimes full moon, sometimes if is new moon, and then it is dark what does one do in the middle of the night? The stars shine a little more perhaps they have a chance and they almost I would say they would like to help, but what is it, and only when there is the totality of light as represented by the sun, and that when the sun appears all the stars disappear because they know that what then comes is far superior than the existence of themselves including the moon. What is it in one that could become a sun? What are the different little elements that we all partly consist of partly

planets partly the stars partly the 'what are' the emotional states even beautiful and well wishing all of them would disappear in the presence of a conscious mind.

This is life the way it should be. This is the way we should think, this is they way we should feel, this is the way you should come to yourself at times allow yourselves to sit just quietly and relax and let the world as it were go around, and around, and you sit in the midst of that world in your room, you consider here I am, relations with my friends, my enemies, so and so, my work, my daily task, my worries, my thoughts, my children, my husband, my wife, what is it lover or enemy, all of that and I sit, I think, I feel and then in relaxing I listen, I hope, maybe I can hear maybe I can find out what to do? Maybe it will be allowed at such a time that then when I listen well enough, and I can eliminate all the different obstacles of which I am very very much aware of that what keeps me away from that kind of understanding, if I try then to purge myself of extraneous thoughts and feelings and the relaxation of the body into a state in which it is practically nothing and at the point of that kind of nothingness I would find myself as existing not much, but still positively existing, as having a task to fulfil and then I say now I will get up, now my day will be a real day, now I will remember my conscience, whatever it means God for me. I will remember myself, because I am, and then we work, then you might say we make a day because we create it.

Q. Mr. Nyland it has been a number of weeks since I have been able to report on my task, I was away for three weeks and then it was Labor Day, and last week I didn't report because some times or perhaps most of the time I behave very stupidly, I suppose you know the kind of ups and downs unless you have it, not reporting and being my first real task I did have an experience.

A. Go ahead!

Q. Which meant a great deal for me.

A. Can you describe it?

Q. It happened one night when I was doing the task I tried to move very slowly and simply, only my arms were moving, tending the baby, I could feel it being very estranged from my arms, it was as if though they were two separate beings, and an emotion welled up in me, it was a mixture of wonder and gratitude of reverence, it was directed primarily on my arms more than anything else, it was as though I saw them for the first time in my life,and there was a desire that they be engaged in only good activities and there was ..

A. You see with this last words you try to embroider it, up to that point it was right, it was the acceptance of some kind of an experience which of course you couldn't explain and it was new and perhaps because of that since it was too strange and not always agreeable,but as soon as you say that you hoped that your arms will do only good things you went down to earth. Arms are there, I accept the existence,then I know my arms will do good and the emphasis is then of building a conscience and a counsciousness then when they are there my arms, my body the totality of my body, everything that as it were own, could become a servant to that what really knows and then can tell me what to do, you see up to the point where you were still in contact with something

it was right, after that it lost its value.

Q. Yes, I think that when I desired that they do good things, I meant by good things in relation to working.

A. That's right, in that way it is right, if that was the emphasis. The emphasis is at such a time --one doesn't know what's up, one doesn't realize what is taking place with oneself because the relationship is so strange, so unusual, at the same time that what is awakened, even if it is partly not as real as it might be, and partly still a result of I wouldn't say hallucination, but that what for me becomes of such value that I cannot trace it to be, has a different kind of density, for me it is that kind of a separation that something else exists besides that what I am so used to, that then for the first time I have some insight of the possibility for me that might exist, this is what one extracts from it after such an experience, 'how marvellous that such an experience is possible for me and then again you come back to life, you do whatever you can almost lightly, you know, one walks at that time at least on air. You won't continue the task, let it go now, for one week don't give yourself a task. You just consider yourself whenever the question of work comes up, it is not in the form of a task, it is something that you will remember yes, it has its place in my life and at that time you take it as it were the kind of a thought, the kind of a feeling, take it as something precious and you put it on a on the highest shelf, it is that kind of visualization. I take that what is beautiful within me, and I see myself take it in my hand and put it out of reach for the rest of the world.

A. Do you understand what I mean?

Q. Yes, I do. When these moments come may I stop what I am doing?

A. Yes, you can. It requires that kind if an attention, you can do even more if the attitude is correct, you place it on a higher shelf for one moment you watch it, and then you continue with ordinary life.

Q. Yes.

Q. I would like a task concerning my second reading of ALL & EVERYTHING.

A. Didn't we talk about that the last time?

Q. Yes we did.

A. The question is also preparation, isn't that enough of a task? I can add to that. One paragraph you read extremely slowly, the next paragraph in ordinary speed, the third paragraph you read twice very fast, it is up to ten minutes. All the time you can try to listen to your voice, but listen to it impartially, it is without any like or dislike, and only perhaps stating the fact that it formulates the words a little faster, and you pronounce very slowly and then seeing extremely well, don't gloss over the words when you want to say hep-ta-para-par-shinokh, you say as if you know, not just as if you know all the time do as if you don't know.

Q. One week?

A. I would say. You will be away next week.

Q. Oh, yes.

A. You can take it one week, next week not, after that write me All right?

A. So when we talked enough because after you now go home and after you think about it and you sit and try to recall and although we have said a great deal certain things I am sure you will remember, try to extract what is the value of tonight for yourself, try to determine it what kind of a value it may have and also(you) perhaps you are disappointed, you may have had a question or task or not a chance to report on your task, but you don't look at that, don't look at your disappointments, don't look at what you expected or what you hoped for, only look at what we talked about tonight and to see if out of that you could extract something for yourself in your daily life, in your ordinary existence, of trying to remember certain things we said, and then you say yes, that could be applied, yes, that I can use, not too much, but if you come to the conclusion that there is something in it, then you must do it, don't let it be simply ah, yes, I will remember that ah that was all right, that is not enough.Either use it or don't even spend the time thinking about it. Nothing is helped by just saying ah, that was a good meeting, absolutely nothing. It gives you at this time a certain amount of satisfa-ction, but is absolutely useless to you if you are not going to convert it into something for yourself that you wish now to apply in your life and to use that kind of energy, material this, at this kind of a level at . which you might be that you recall that it is up to you to change that into a form of energy that can be useful for your own life.

For your growth, for your development, for your work for you really trying to become conscious, after all that is what you wish, not just come to a meeting what is almost I would say, what is the difference, but you when you go home now, and you think maybe tomorrow worning you come to a conclusion what was there in it for me? Look at what there might be in it, and stop your ordinary life for 2 - 3 minutes, and give it a chance to penetrate, and to take out of it, 'this now(I) maybe I can use, this maybe I can use tomorrow.' If you do this not with meetings only, but with certain events, certain occurrences, certain adventures, certain experiences that you have in your life, you will probably be able to extract from them a great deal of material for yourself, as if you might say make notes.

As the events of your life pass-by, you write them up with a little indication, this I must remember, this had value, this stirred me, this shook me up and later when you read it, I hope it is clear enough that you remember the circumstances in which you written it, and out of that the experience again comes back with a little emotional color that then you are again affected, and then when you are affected emotionally, then with that you say, all right the conversion now is that I WAKE UP NOW, not leave it for tomorrow.